

¹⁷⁵Chao and Yen kingdoms. The line of the first
⁷¹²Great Wall of China, built by hundreds of
¹³¹thousands of conscripted laborers, included
more of the steppe region of Inner Mongolia and
southwestern Manchuria than the last Great Wall
constructed under the Ming Dynasty (1368
to 1644). This last frontier barrier in its
eastern extensions largely coincided with the
northern boundaries of Shansi and Hopei before
the Japanese invasion of China in 1937. Other
dynastic rulers of China up to the end of the
imperial period (1912) have rebuilt and main-
tained the Great Wall along or between its
¹⁷⁵original and final extensions.⁶ For all the
¹³¹emperors, the reason for the existence of the
¹⁸⁴wall was the same: It was an attempt to
●⁵⁶³establish and maintain a line of demarcation
between the settled Chinese peoples and the
nomadic "barbarians."

⁵⁶³ The line of demarcation was never
³¹¹definitely settled. Judging by the changes in
the borders of the North China Region, the
problem of establishing a true boundary between
the "Han Chinese" and what are now called
ethnic minorities still has not been solved.
The continued existence of the problem arises

6. See map in Lattimore, op. cit., p. 336.

563 from the fact that arable land suited to the
311 Chinese type of agriculture only gradually
shades off into steppe land not suitable for
farming.

175 The northern portions of Shansi (above
131 Taiyuan) and of Hopei (above Peking) are part
563 of this marginal zone. Unstable politically
184 and culturally, this area and its inhabitants were
drawn toward the tribal culture of the steppes
when it was on the rise or toward the imperial
system of China proper when it was strong
and united. The area was also a primary train-
ing ground in the Chinese way of life for
nomads drawn, pushed, or invited into
China as well as a Chinese staging area for
campaigns of conquest in the steppe regions of
Central and northern Asia. So marginal and
politically unstable is northern Shansi that
its upper and lower borders have at different
times been included in the main line of the
Great Wall, resulting in the encompassment of
northern Shansi by remains of the frontier
barrier. The frontier struggle began with
the establishment of the first stable Chinese
empire under the Han Dynasty (221 B.C. to
A.D. 220) and lasted until at least the beginning
of the Sino-Japanese War in 1937.⁷

7. Lattimore, op. cit., develops the thesis
of the origin, nature, and consequences of the
frontier conflict.

175 remarkable and earned for himself a place with posterity second to none among China's many rulers. He dispelled the menace of the Turks on the northern frontier, pushed Chinese hegemony into Central Asia, and reorganized the empire and its administration. His work initiated an era of unsurpassed excellence in Chinese art and literature and of cultural and commercial contact with the rest of the world.

D. Nomad Occupation of North China

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● 563
184 For most of the fourth through sixth centuries and the tenth through thirteenth centuries, Hopei and Shansi were under nomad dominance while the South was experiencing great cultural advances under Chinese rulers.⁹

9. The best accounts of the nomadic conquest and rule of North China are: Eberhard, op. cit., pp. 110-77, 207-39; Wolfram Eberhard, Conquerors and Rulers, Leiden, E. J. Brill, 1952, pp. 64-120; and Karl A. Wittfogel, Feng Chia-sheng, et al, History of Chinese Society: Liao (907-1125), issued as Transactions of the American Philosophical Society, n. s. 36, 1946, Philadelphia, The American Philosophical Society, 1949.

- 175 The periods of division have led to some
● 563 differences between North and South in dress,
184 spoken language, and habits of daily life.

Also, the long centuries of partition have developed a consciousness within North and South of their separate identities and some antagonism between the two regions which has never been eradicated.

These differences should not be too much stressed, however. Sufficient numbers of the old families stayed in the North to fill most of the administrative jobs under the alien rule and instill Chinese values and forms of organization in the conquerors. By intermarriage and cultural conformity, the nomad peoples have been so thoroughly assimilated by the conquered Chinese that today there is no trace of the separate strains of Tibetan, Manchu, Hun, Turkish, or Mongol invaders who overran North China and settled there.

E. The Alien Dynasties

- 175 Only twice have the nomad invaders of North China extended their dominance over the whole country. The Mongols who had conquered North China by 1260 ruled all China as the Yuan Dynasty from 1279 to 1368. The Manchus, entering by way of Peking, dominated all China as the Ch'ing Dynasty from 1644 to 1912.

Annex "A," Subparagraph 1d,
Sociological Background

ETHNIC GROUPS

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Ethnic minorities are hereby defined as groups bound together by common ties of race, nationality, or culture, living together within an alien civilization but remaining culturally distinct. The Chinese Communists, following the practice of the USSR, have termed the ethnic minorities within the Chinese territory "nationalities" or "national minorities" in juxtaposition to the Han nationality. Therefore, the term "nationality," as it is used in China today, is a designation for an ethnic and geographical community. Owing to the fact that the Hui people, neither racially homogeneous nor concentrated in one area, are also regarded as a separate nationality by the Chinese Communists, the latter's main principle for such a classification seems to be the presence of customary laws and practices peculiar to a group of common origin which have, over a period of time, regulated its standard of behavior and given rise to group consciousness and distinctive characteristics. It is on this same broad principle that we base our classification of the ethnic groups in China. Accordingly, the Han Chinese, though by far the great majority of the Chinese population (94 per cent), are also considered as one of the many ethnic groups in China.

175 tan and Nu-chen from A.D. 907 to 1235, and the Mongol tribes from A.D. 1280 to 1368 resulted in the ascendancy of these tribes in North China and the migration of many Han Chinese across the Yangtze River. The so-called Han Chinese population in North China was in fact a mixture of Han Chinese and the tribal elements mentioned above.³

175 During the Manchu dynasty (A.D. 1644-1911)
• 563 there was constant migration into China proper from both North Manchuria and eastern Inner Mongolia of recruits for garrisons and other kinds of military service inside the Great Wall. There arose Manchu settlements in North China.⁴
563 Today, the majority of Mongols and Manchus live in autonomous regions in Inner Mongolia and the Northeast respectively. Those remaining in Hopei and Shansi are generally scattered among Han Chinese communities. Under Communist leadership, a number of people in Shansi and Hopei have distinguished themselves as prominent citizens of Manchu and Mongol origin, but they are in fact not much different, either culturally or in physical appearance, from the Han Chinese around them. Although the Peking government often speaks of its policy toward non-Han peoples, it has no distinct policy for

3. Ibid., pp. 232, 282, 265, 167.

4. While this process was going on, many Han Chinese, seeking farmland, migrated in just the opposite direction into Manchuria and Inner Mongolia from China proper.

563 Mongols and Manchus in Hopei and Shansi. The Communists do list and publicize the names of people's leaders of such ethnic origin for the sake of propaganda. In contrast, the Hui people in Hopei and Shansi seem to be given a good deal of official attention, far exceeding the proportion their numerical strength deserves.

III. THE HUI IN NORTH CHINA ⁵

The Hui in China trace their descent from Arabian and Iranian soldiers and merchants who moved into China during the seventh and thirteenth centuries and who intermarried with the Chinese and the aborigines, and from Chinese children adopted by Hui families.

The Hui people intermarry with the Han Chinese. However, when a Han Chinese desires to marry a Hui woman, he must embrace Islam, whereas a Han Chinese woman who wishes to marry a Hui man need not change her own religion. Although ancestral differences set apart the Hui from the Han Chinese, the lack of racial prejudice on the part of the Hui facilitates the assimilation of other groups into the Hui community and renders the racial composition of the Hui more complex. The Hui of North China have

5. There are many Moslem peoples in China of which the Hui is one. Other Moslem peoples are the Uigurs, Kazaks, Mongolian Moslems, Tibetan Moslems, and others.

513 Chinese blood and are almost indistinguishable from the average Han Chinese in physical appearance. The cohesiveness of Hui people in North China is attributable to factors other than racial and physical similarity. Their religion (Islam, called Hui Chiao or Ch'ing-chen Chiao), language (Chinese supplemented by Iranian and Arabic elements of a religious nature), and customs which stem from religious practices and observances make them cohesive as an ethnic group in spite of outside cultural forces and the fact that in North China the Hui do not have large and contiguous communities.

Most of the Hui people in North China live in big cities. Peking and Tientsin have the largest concentrations of Hui population in North China.⁶ Most of the Hui are merchants and handicraftsmen; many are restaurant operators and inn-keepers. The present Communist government has been trying to draw the Hui people, together with other Chinese peoples, into the labor force for national construction in large production plants. In doing so, special problems have to be solved to adapt the work schedule and food provisions to Hui customs and religious observance. Recently, Communist spokesmen declared that the employment of Hui people together with Han Chinese workers were no longer

6. Jen-min Jih-pao, Peking, June 26, 1952, gives the number of Hui people in Peking as more than 70,000. Survey of China Mainland Press, Hong Kong, No. 923, Nov. 5, 1954, gives the number of Hui in Peking as 78,000. S.D. Gamble, in his Peking, A Social Survey, New

563 er a problem.⁷ There have been many instances in which Hui workers are accorded special treatment, especially in their meat ration and in increased freedom to observe religious holidays.⁸ These special arrangements are clearly departures from the Communists' stringent practice towards adherents of other religions, notably, the Christians.

In contrast to the Hui people in the Northwest, who have been antagonistic towards the Han Chinese as a result of the oppressive policies of the previous Chinese governments and who tend to isolate themselves, the Hui in North China mingle closely with the Han Chinese in their economic activities. The Kuomintang government seemed to take for granted that the Hui were sufficiently assimilated into Chinese communities and did not merit recognition as a separate ethnic group. In the 1930's the Hui were treated merely as "believers in Islam," and their ethnic differences were minimized. The present Chinese Communist government has reversed the Kuomintang practice. By emphasizing past grievances between the Hui (mainly in Southwest and Northwest China) and the Han Chinese, the ethnic policy of the People's Government is claimed to be the "most enlightened" of all times.

York, George Doran Co., 1921, p. 99, says that in Peking, the Han Chinese constitute 70-75% of the total population, the Manchu 20-25%, and the Hui, 3%.

7. Survey of China Mainland Press, July 13, 1954, p. 24.

8. Jen-min Jih-pao, June 26, 1952; June 4, 1954.

- 563 In North China, in addition, the Communists have tried to build up Hui heroes in connection with Communist enterprises. For example, the late Ma Pen-chai, who commanded the Hui People's Regiment in Central Hopei during the last war against the Japanese, was greatly honored on the tenth anniversary of his death. At the commemoration service held in Peking, not only was Ma's contribution in the Communist guerrilla warfare praised, but because of his Islamic faith, the Hui people's glory was thrust vicariously upon all the Moslem people in China.⁹ This is only one of the many acts of the Communists in which the Hui people of North China are made a nucleus of Moslem activities in the expectation that other Moslem peoples in the fringe areas of China may be drawn under the influence of Peking. This practice of praising members of minority groups pleases foreign Moslem visitors. In the Resist-America-Aid-Korea Movement in North China, the Hui people served as representatives for all the Moslem peoples.¹⁰ The Hui Cultural Association at Peking invariably leads the activities of the China Islamic Association. The largest mosque in Peking at Tung Ssu-p'ai-lou and Peking's other 65 mosques, as well as the National Hui People's Academy,¹¹ have been made into

9. Jen-min Jih-pao [People's Daily], Peking, February 10, 1954.

10. Ibid., Nov. 15, 1950.

11. Li Shu, "The Hui People's Academy," China Reconstructs, May 1955, pp. 12-13.

● 563 Chinese centers for Moslem activities.

According to a report at a meeting held by the Hui Cultural Association at Peking, ten autonomous hsien and ch'ü have been established for the Hui people in China. However, so far there has not been any news release concerning the establishment of Hui autonomous units in the provinces of Hopei and Shansi, although there are indications that Hui people are among the delegates elected to the governments at all levels.¹²

IV. CONCLUSION

There are actually no ethnic problems involved in the provinces of Hopei and Shansi because unassimilated Mongols and Manchus have been incorporated into autonomous regions outside these provinces.¹³ However, the presence of a handful of people of Hui origin in and around the capital of the Communist regime renders it convenient for the Communists to

12. People's Daily, Jan. 29, 1955.

[631] 13. The Communist government has recently abolished the province of Jehol, incorporating northern Jehol into Inner Mongolia Autonomous Region and southern Jehol into Hopei. There is no indication that large numbers of unassimilated Mongols and Manchus are now in Hopei consequent to this change. For cultural characteristics of the Mongols, see Handbook on Inner Mongolia; of the Manchus, see the Handbook on Manchuria.

- 5/3 make a showcase of ethnic equality and religious toleration¹⁴ for visitors from others parts of China and abroad.¹⁵ Thus Hui people of North China are accorded preferential treatment, partly because only they can provide some sort of cultural tie between the Chinese government and the Moslems in Northwest China, Sinkiang, Southeastern Asia, and the Near East.

14. People's Daily, Jan. 29, 1955.

15. Feng Chia-sheng, "China and the Arabic World," China Reconstructs, April 1955, pp. 24-5.

212- There are other recent developments in
185 language reform. One of them is the attempt
to standardize the use of punctuation marks. On
October 5, 1951, the Government Administration
Council in Peking issued a directive on the cor-
rect use of punctuation marks.⁹ Since that time
the general trend has been moving toward stan-
dardization.

Another recent development is the practice
of writing Chinese horizontally and from left
to right. Such a practice is not new, but the
Peking government is the first regime to sanction
it. Following lengthy discussions on such a
practice, national publications like the Enlighten-
ment Daily and New China Monthly, since Jan-
uary 1, 1955, have been printing their texts
horizontally.

563 As to the languages of minority nationality
212 groups, the over-all Communist policy is to
help them create their own written scripts. The
theory is that these people must be given their
own languages, and then it will be easier for them
to learn Chinese (Latinized Chinese, most probably
Since there is no concentration of any minority
nationals in North China, the study and use of
languages of minority nationalities, therefore,
are confined to such institutions as the Central
College for Minority Nationalities and the
medical school of Peking University.

XI. SPEAKERS OF FOREIGN LANGUAGES

191 Before 1949, the use of foreign languages,
9. Jen-min Shou-ts'e, 1952 [People's Hand-
book, 1952], Shanghai, Ta-kung pao, 1952, p.437.

874 part of some of the cadres enrolled in higher level cadre schools.⁶⁵ To remedy this situation, educational authorities are now trying to strengthen the spare-time classes by giving refresher courses to those students who are deficient.

F. Education for Minority Nationalities

871
563 With the slogan, "All the ethnic groups in China are brothers in a big family," the Communists have been encouraging the establishment of a program to provide educational opportunities for minority nationalities. Regular schools are encouraged to enroll members of minority nationalities, and special schools have been established for minority groups. Communist statistics asserted that in 1951 there were 9,103 special primary schools (with 943,285 students) and 117 secondary schools (with 45,628 students) throughout China. These figures, it was claimed, increased in 1952 to 10,668 (1,474,244 students) for primary schools, and 182 (90,000 students) for secondary schools.⁶⁶ At the end of 1953, the Communists claimed that over 4,000,000 members of minority groups were attending school.⁶⁷ This would mean that one-eighth of the total number of minority nationals were attending school.

65. People's Education, August 1953, pp. 31-32.

66. Ibid., March 1954, pp. 40-42.

67. Ibid., October 1954, p. 35.

871
569 In North China, there is no concentration of minority nationals to warrant establishment of educational institutions exclusively for such peoples. However, the Central College of Minority Nationalities is specializing in languages and cultures of the minority nationalities; Peking University also has a special department for training of minority medical students.

As a matter of policy, the appropriate language of each minority group is to be used in schools where the use of Chinese would tend to make teaching more difficult. (For the language policy of the Communists, see chapter on Language.)

V. SOME OBSERVATIONS

371 A. The Character of Communist Education

Two significant characteristics of the Communist educational system are the degree of specialization found in schools and the centralization of control over the content of the subjects taught. The measures so far adopted by the Communists in reorganizing the schools, with emphasis on the development of technical institutions, are measures of expediency in view of the urgency of economic reconstruction as outlined in the first Five-year Plan. The centralization of control begins with the indoctrination of the teachers and rigid supervision of publication of textbooks. Every teacher is told what to say and how to say it. To be sure, the Communists have

VI. MINORITY NATIONALITIES

• 563 It can be said that there is no minority national group in the provinces of Hopei and Shansi. 184 However, wherever such people are found in North China, no matter how few they are in number, the Communist government is making political capital by extending them favored treatment. The Mongols and Manchus in this region are so well assimilated by the Han Chinese that no line of distinction can be drawn between them. The H people, mainly because of their religion, are being given every recognition by the government in order to win support of all the members of Islamic faith within China and the sympathy of those in other countries. Although it is difficult to gauge how thoroughly the scattered Hui people in North China have been convinced of the Communists' good intentions, there is no basis to assume that they are not pleased with their privileged position as a result of the regime's policy toward minority nationalities.

VII. OTHER GROUPS

184 In addition to the groups discussed, there are 665 other groups which, although minor in numerical 647 strength, are of importance because their attitudes do have a significant bearing on the tensions in Chinese society.

It is evident that all Communist Party members and all government bureaucrats do not necessarily

LIVELIHOOD IN PEKING

162

Race	Number of Families	Per cent
Chinese	25	52
Manchus... ..	12	25
Mohammedans	11	23
Total	48	100

It will be seen that Chinese predominated, being more than one half of the families under investigation. Though China claims to include five different races, yet as far as the inhabitants in China Proper are concerned, their difference is by no means so significant as is generally supposed. Both Manchus and Mohammedans, as is well-known, have acquired the Chinese mode of life after they migrated and made their home in the midst of the Chinese. While one may detect a southern Chinese on a Peking street from the dialect he speaks, none, however, can tell a Peking Manchu from a Peking Chinese, or a Peking Mohammedan from either, the difference of their habits of life, whatever they are, having become unnoticeable. Consequently, the racial factor in an inquiry like this can hardly be said to be of much import.

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It has however been constantly urged that the three racial stocks under consideration have different social habits, thus affecting their standard of living. Chinese, it is claimed, are generally more industrious, being able to stand heavy work and poorer kinds of food, while Manchus, being used to receive pensions from the government under the Manchu regime and consequently to an easy and comfortable life, are, as a rule, less energetic and less frugal than Chinese. Mohammedans, however, are also handicapped, because they are circumscribed by religious customs and are unable to compete with their Chinese neighbours. These observations are no doubt interesting, though it should be borne in mind that these characteristics can scarcely be considered as racial or biological and that they hold true, if at all, only in a very general way. In fact, difference in

SOME ASPECTS OF THE WORKING FAMILIES 41

social habits which prevails in different families is just as great as, if not greater than, those in different racial stocks. 162
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Compared with the estimates made by Mr. Gamble,¹ the race distribution of the 48 families under investigation can hardly claim to be typical of Peking as a whole. For the present study, however, there is no reason why the racial aspect should be emphasized upon, since the racial origin has practically ceased to be a determining factor of the family life, at any rate in Peking, and the general conditions of living have also tended to be more and more equalized, regardless of race, among the class of people under investigation. The racial origin of the various families is, therefore, given merely to present facts as they are without attempting to draw any inference from them.

From the birth-places of the elder members of the forty-eight 162 families, one finds that the families were predominantly of Peking. The following table shows the native origin of all the elder members.

Birth-place	Heads of Families	Wives	Fathers	Mothers
Peking	43	41	41	42
Other than Peking ...	4	6	6	5
Total	47	47	47	47

Of the forty-eight families, the head of one family was dead while that of another was still unmarried, hence both the heads of families and the wives were reduced to 47.

SIZE AND MEMBER RELATIONSHIP

During the six months of the inquiry, there occurred five 592 births and two deaths in the families; of the latter one was under 596 two years, while the other was under seven. In computing the

¹ "In general, the population of the city is probably divided somewhat as follows: Chinese 70-75%, Manchu 20-25%, Mohammedan 3%, Mongol 1-2%, Others 0.5%." See S. D. Gamble, *Peking: A Social Survey*, New York 1921, p. 99.

QUANTITY AND DENSITY

population and the male population correspond very closely to his type of stationary population, while the female population is more regressive. 162

4. Racial Composition

In the strict sense of the term there is no difference of race in the population of Ching Ho. All belong to the same racial stock which we call Mongolian, but if we think of the Manchus as a separate branch of the race we shall find that there is a difference in the racial composition of the population here. So far as the field workers have been able to find out there are only 35 males and 30 females who belong to the sub-racial stock of Manchus, which makes a total of 65 persons, or 2.7% of the whole population of Ching Ho. Although Ching Ho was not a Manchurian camp in the Tsing dynasty, yet many influences were received from the Manchus, especially by the people who lived around the former royal granary which we have described in the chapter on the history of Ching Ho. We suspect that some of the Manchus have possibly concealed the fact of their origin from the investigators as many do not like people to know that they are Manchus, and make every effort to keep the fact a secret. But usually we can tell whether a person is Manchu or Chinese by his name if he has not adopted a Chinese name. All Manchus belong to the same tribe and have a similar surname. Their names are Manchurian sounds translated into Chinese words, and the sounds are connected, so that we can easily tell whether it is a Manchurian name translated 162 563.

CHING HO: A SOCIOLOGICAL ANALYSIS

162 into Chinese, in the same way as we distinguish names
563 translated from the Western languages and the
Japanese language.

5. Nativity.

162 As all people in Ching Ho are Chinese citizens we can only analyse them from the point of view of the places of which they are natives. It is not necessary that people should be born in a certain locality nor is it necessary that they should have grown up in a certain district in order to be called a native. It is the traditional connection, the connection established by father, grandfather or great-grandfather that makes one a native of a particular place. One may not be in the real sense a native of the locality, but a man's native place is regulated by his family connections. The present analysis is based on this traditional sense of the term nativity.

Let us first analyse the nativity of the family population which has less outsiders in its composition than has the store population.

From table VIII it will be seen that there are a comparatively small number who come from outside the district - 211 or 11.6% of the whole family population. This percentage may appear quite high at first, yet it is very low when compared with high proportion of people from outside the district in the store population. Those under the heading of Wan Ping include a few people from other villages and towns, and this will make the real percentage a little higher.

SOCIAL DATA

The range of income of the families in the different districts shows that the poor and the well-to-do families¹²⁴ tend to live relatively near each other. The 38 families⁵¹¹ with incomes of more than \$100 a month were living in 11 different police districts and outside two of the gates. So far as can be determined, the only differences in the accounts that were the direct result of the location of the homes, were lower rents for those living outside the city wall, and no expenditure for water by many of the families outside the gates, since they were able to carry their own water supply from the public well, and were not obliged to buy it from a water-carrier.

RACE AND ORIGIN

There were 256 Chinese, 23 Manchu and four Moham-⁵⁶³ medan families in the group. It is estimated that the¹⁶² population of the city as a whole is from 72 to 77 per cent Chinese, from 20 to 25 per cent Manchu, and 3 per cent Mohammedan,² so there is a relatively small representation of Manchu and Mohammedan families in our group. However, aside from the fact that the Mohammedan families do not eat pork and do not use coffins when burying their dead, the accounts have not shown that race has any noticeable influence on the economic life of these families.

The heads of 60 per cent of the families were born in¹⁶⁷ Peiping; 25 per cent came from Hopei (Chihli), the province in which Peiping is located; another 10 per cent from Shantung. Only 13 families, 5 per cent, came from provinces other than Shantung and Hopei. These came from nine different provinces, as far south as Kwantung,

² No. 17.

XII

SUMMARY OF FINDINGS

THE 283 families included in this study are a representative group with incomes from \$8 to \$550 per month. A large proportion of them belonged to the wage-earning, artisan, or small-business group, as 135, or 48 per cent, had incomes of less than \$30 a month. One hundred and ten families, 39 per cent, received between \$30 and \$100 a month, while 38 families, 13 per cent, had more than \$100 a month. This range of income makes it possible to compare the expenditure and other figures of families with different amounts of income, and to show how such a difference affects the size of the family, the kinds and quantities of food used, the amount of fuel purchased, the expenditure for clothing, et cetera.

The families were well distributed throughout the city of Peiping, there being some in all but two of the 20 police districts. Chinese, Manchu, and Mohammedan families were included in the group, but the only difference in family expenditure, due to race, seems to be among the Mohammedans, who do not eat pork, or use coffins when burying their dead. The households were well adjusted to life in Peiping, as, in 60 per cent of the families, the heads of the house had been born in the city; all but 16 families had lived there more than five years; and all but 44 had been there more than ten years.

288 HOW CHINESE FAMILIES LIVE

The group included four mohammaden families and
 434 52 families in which there was some Christian influence.

- 563 This is a smaller proportion of Mohammedans and a much larger proportion of Christian families than would be true for the entire city; but there does not seem to be any noticeable difference between the accounts of these families and the others, beyond the fact that the Mohammedans do not eat pork, and that there is a tendency for the Christian families to give more money to religious and welfare organizations than the non-Christian families do, and to reduce somewhat their expenditure for incense, paper gods, paper money, items used for non-Christian religious observances.

INCOME

- 434 The total income of the 283 families was \$193,156.30, or an average of \$683 per family per year. Of this amount, \$170,142 was from current sources, wages, rent, interest, miscellaneous. The rent value of houses occupied entirely, or partly, rent-free by 93 families amounted to \$11,864.90. The 83 families spending more than their current income, drew on their savings, increased their indebtedness, disposed of property for a total of \$11,149.35. (Table 6.)

Some money was received as wages by all but 11 families. Nine of the 11 received their principal income from rent, and two from interest. Wages ordinarily represented more than 80 per cent of the family income until the total was more than \$35 a month. From \$35 to \$100 a month, the proportion was regularly between 70 and 80 per cent; and between 60 and 70 per cent when the family income was more than \$100 a month. Rent, including rent value, was only 2.4 per cent of the income